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KITAB AL-I'TIQAD

(THE BOOK OF CREED)

كتاب الاعتقاد

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al-Qadhi Abu Ya`la al-Hanbali

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The Introduction

By Shaikh Dr. Muhammad bin `Abd ar-Rahman al-Khumayyis

All praise is for Allah, we praise Him, seek His help, and ask for His forgiveness, and we seek refuge with Allah from the evils of ourselves and the evils of our actions; whoever Allah guides none can misguide, and whoever Allah misguides none can guide. I bear witness that there is no deity or god worthy of worship besides Allah, alone, with no partners, and I bear witness that Muhammad is His slave and Messenger.

"O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)]." [3:102]; *"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship)]. Surely, Allâh is Ever an All-Watcher over you."* [4:1]; *"O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise)."* [33: 70-71]

As to what follows: Indeed the best of speech is the book of Allah, and the best of guidance is the guidance of Muhammad, the worst of matters are the newly-invented matters [in the religion], for every newly-invented matter [in the religion] is an innovation (*Bid`ah*), and every innovation is a heresy, and every heresy is in the fire.[1]

As to what follows: this is a precious treatise authored by, *Imam* Abu al-Husain Muhammad bin Muhammad bin Husain al-Fara' al-Hanbali al-Baghdadi, son of the [famous scholar and] judge, *al-Qadhi* Abu Ya`la; he also authored *Tabaqat al-Hanabilah*. This treatise, despite its being brief, is of great benefit and demonstrates the fact that the author believed in the *`aqidah* of the pious predecessors (*as-Salaf as-Salih*) and his struggle for, and defense of, this *`aqidah*. This is also an Imam who was distinguished among the people for being a *faqih* (scholar of jurisprudence) and *mu'arrikh* (historian). In this book, the Imam explains the belief of the *Salaf* regarding *eman* (faith), *tawhid* (Islamic Monotheism), Allah's attributes, predestination, resurrection after death, the *Sirat*[2], Prophethood, and the rights of the Prophet and his Companions , and other aspects. This book also emphasizes the stance that should be taken against innovators, those who contradict the creed of the predecessors.

a. Reasons for editing this book:

- The author is one of the *Hanbali* scholars who upheld the creed of *Imam* Ahmad in the fundamentals just as

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[1] This is the Khutbat al-Hajah with which the Prophet used to begin all of his speeches. It is collected by Imam Ahmad in, al-Musnad, 1/392-3, Abu Dawud, 2118, at-Tirmithi, 1105, and Ibn Majah, 1892.

[2] [T.N] The bridge over hellfire which everyone will have to pass, but only the believers will cross successfully.

they followed Ahmad's school of thought regarding the [jurisprudence] branches of the religion.

- The author identified his creed in this book with the creed of the *Salaf*, which indicates the author's upholding the methodology of *Ahl as-Sunnah* in creed and belief and his knowledge in the creeds of the sects and the innovators.
- This book has never been published before.

b. Steps Taken in Making this Research

I decided that the research should consist of two parts.

1. Getting to know the author and the book. This category consists of these sub-categories:
    a. Knowing the author, by knowing...
        i. His name, lineage, and birth.
        ii. His beginnings in seeking knowledge.
        iii. The scholars' praise of him.
        iv. His most famous works.
        v. His most famous teachers.
        vi. His most famous students.
        vii. His death.
    b. Knowing the book, by knowing...
        i. The title of the book.
        ii. The subject of the book.
        iii. The reason behind writing the book.
        iv. Ascribing the book to the author.
    c. Knowing the manuscript.
2. Verifying the authenticity of the quotes found in the book.

c. My work on this book:

I made my *ijtihad* (effort) in the verification of this book and dedication to it, and publishing it in this form. My work on this book is as follows

1. In verifying the book, I relied on the manuscript found in, *al-Maktabah adh-Dhahiriyyah*, Damascus, Syria, in *ash-Sham* (the Levant), manuscript number 4546; it is the only copy.
2. I referenced the *ayat* (Quranic verses) to their respective places in the Qur'an, between brackets (i.e. []).
3. I referenced the *ahadith* to their original resources; if the hadith is found in either of or both of the *Sahihain* (Bukhari and Muslim), I found it sufficient to only make a reference to them. If the hadith is not in the *Sahihain*, I ascribed it to multiple sources.
4. I added comments and explanations where warranted. I separated between the text and my comments by adding my notes as footnotes.
5. I added subtitles in accordance with the subject under discussion.

Lastly, I made every effort in verifying and authenticating this book. If I succeeded, it is from Allah, alone, to Him belongs all favors. However, if there are any shortcomings, then I ask Allah to forgive me, and I apologize. What I present in this research is the best of my ability. I ask Allah to accept my effort, He is the Best Supporter and the Best Helper with Whom is my reward, and He is the Best to be relied on. May Allah send his blessings on our Prophet Muhammad , his Family, and all of his Companions.

Knowing the Author and The Book

His Name, Lineage, and Birth

He is Abu al-Husain Muhammad bin Muhammad bin Husain bin Muhammad bin Khalaf bin Ahmad bin al-Fara' al-Hanbali, al-Baghdadi, known by, *al-Qadhi* Abu al-Husain, he was born in the year 451 Hijri (1059 C.E.)[3].

His Upbringing in Knowledge

Al-Qadhi, Abu al-Husain, was raised in a righteous, knowledgeable household under the care of his teacher and father, *al-`Allamah* (the Great Scholar) Muhammad bin al-Husain, also known as, *al-Qadhi* Abu Ya`la, the *Shaikh* and Imam of the *Hanbali* school of thought during his time. *Al-Qadhi* Abu Ya`la took special care in raising and teaching his son from his early years. During that era, the first type of knowledge the students of knowledge used to learn was to memorize the *Qur'an,* then would turn their attention to the study of the Prophetic *hadith* and other aspects of Islamic knowledge. Imam Abu al-Husain studied different types of religious knowledge with the scholars of Baghdad and surpassed his peers in knowledge.

The Scholars Praise for the Author

Imam ath-Thahabi said, "The *Imam,* the *`Allamah,* the *Faqih,* the Judge, Abu al-Husain, Muhammad, son of the great judge, Abu Ya`la."[4]

Ath-Thahabi also said about him in another instance, "He was a *Mufti* and a debater who knew the [*Hanbali*] school of thought and its

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[3] *Thail Tabaqat al-Hanabilah,* 1/177, and *Shatharat ath-Thahab,* 3/306

[4] *Siyar A`lam an-Nubalaa,* 19/602-7

intricate details; he was firm on the *Sunnah* and often chastised the *Asha`irah*."[5]

Ibn Rajab said that he was, "a distinguished scholar of jurisprudence. He used to issue *fatawa* (religious rulings) and also used to debate [other scholars and various sects]; he was knowledgeable in the [*Hanbali*] *Math-hab* and was firm on the *Sunnah*."[6]

As-Silafi said, "He used to chastise and debate the *Asha`irah* not fearing any condemnation when defending Allah's religion. He authored numerous books on his *Math-hab*. He was religious and trustworthy, having sound [memory and knowledge]; we heard [knowledge and *hadith* narrations] from him."[7]

His Most Famous Works

1. *Tabaqat al-Hanabilah,* which has been published. (This book is about the famous scholars from the *Hanbali Math-hab* and outlines their biographies).
2. *Ar-Radd `Ala Za'ighi al-I`tiqad fi Man`ihim min Sama`i al-Ayat.* (This book is about the deviation of those who prohibit listening to some certain *ayat*).
3. *Sharaf-ul-Ittiba` wa Sarafu-l-Ibtida`* (This book is on the virtue of following the *Sunnah* and the rejection of innovating in the religion).
4. *Al-Muqni` fi an-Niyyat* (regarding intentions).
5. *Al-Miftah-u fi-l Fiqh* ("The Key to *Fiqh* [Jurisprudence]")
6. *Al-Masa'il Allati Halafa `Alaiha Ahmad* (Aspects about Which Imam Ahmad Ibn Hanbal Swore)

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[5] *Al-`Ibar,* 2/429

[6] *Thail Tabaqat al-Hanabilah,* 1/177

[7] *Siyar A`lam an-Nubalaa*

7. *Iydha`h-ul-Adillah fi-r Radd-i `Ala al-Firqat-i adh-Dhllati-l-Mudhillah* (Establishing Clear Proofs in Response to the Deviated Sect that also Deviates Others)
8. *Al-Majmu` fi-l Furu`* (The Collection of Jurisprudence Rulings)
9. *Al-Mufarradat fi Usul-i-l-Fiqh* (Explaining the Fundamentals of Islamic Jurisprudence)
10. *Tanzih-u Mu`awiyah bin Abu Sufyan* (Defending Mu`awiyah bin Abu Sufyan against Slanderous Accusations)
11. *Ru'us al-Masa'il* (The Fundamental Aspects)
12. *At-Tamam-u li-Kitab-i ar-Riwayatain wa-l Wajhain* (*ahadith* that have been Narrated Using Different Terms)
13. *Al-Mufradat fi al-Fiqh* (This is a lexicon and dictionary of jurisprudence terms)

His Most Famous Teachers

1. His father, *al-Qadhi* Abu Ya`la
2. `Abd al-Khaliq bin `Isa al-Hashimi al-`Abbasi, who is known as, "*Ash-Sharif.*"
3. `Abd as-Samad bin Ma'mun
4. Abu Bakr al-Khatib
5. Abu Bakr al-Khayyat
6. Abu al-Mudhfir Hinad al-Nasafi

His Most Famous Students

1. `Abd al-Mughith bin Zuhair al-Harbi
2. Al-Junaid bin Ya`qub al-Jaili
3. `Abd al-Ghani bin al-Hafidh Abu al-`Alaa al-Hamdani
4. Abu Najih Mahmud bin Abu al-Marja al-Asbahani
5. `Ali bin al-Murhib al-Bata'ihi
6. Muhammad bin Ghunaimah bin al-Qaq

His Death

Al-Qadhi Abu al-Husain passed away in the year, 526 *Hijri* (1131 C.E.), he was murdered in his home, may Allah have mercy on him and forgive him.

Kitab al-I`tiqad (The Book of Creed)

By: *Imam al-Qadhi* Abu al-Husain Muhammad bin al-Qadhi Abu Ya`la al-Hanbali

All praise is for Allah until He is pleased, there is no God except Allah, the Exalted, the Most High, and the best praise is for Allah the Praiseworthy, in the beginning and in the end. All praise is to He Who brought us out of nothing to be part of the greatest of nations, and chose for us the most honorable among His creation to be our guide to Him, the most noble of His Messengers to be our Messenger, he who Allah made in the highest grade of those who are foremost [in Faith], and the Prophet with the best message. May Allah send His blessings on him, and on his noble family, a blessing that is both specific and encompassing to them all.

Reason for Authoring the Book

As to what follows: May Allah protect us and you from doing what we are not qualified to do and from boasting about what we are not worthy of doing. May Allah protect us and you from all innovation and lies, for they are both the worst things to carry in oneself and the most evil actions to commit. You have asked about my way of thought, my creed and what I take up as religion in front of my Lord so that you may follow it and acquire safety from

innovation and deviating desires through it, that you may reach the highest position with Allah. Therefore, I respond to you with what you asked, asking Allah for His abundant reward, seeking refuge with Him from the worst punishment, and relying on Him to say that which supports the truth.

Belief in Allah and His Islamic Monotheism

The first aspect that we will mention is what Allah made obligatory on His slaves, sent His Messenger, [peace and[8]] blessings of Allah be on him, with, and revealed His Book about, that is, faith in Allah, Glorified be He. The meaning of this aspect is to believe in what Allah said, what He ordered, what He obligated, and what He prohibited—and these aspects encompass all that the Messengers brought from Him as well as, revealed in all the scriptures. This is what Allah sent all the Messengers with; Allah said, ***"And We did not send any Messenger before you (O Muhammad SAW) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."*** [21:25]

The Reality of *Eman* (Faith)

To believe in *Eman* involves assertion with the tongue, affirmation [of what is said with the tongue] with the heart, and actions of the limbs. An abundance of good actions and good words causes faith to increase, while disobedience [to Allah] causes it to

[8] Perhaps the author forgot to mention the 'peace' here, otherwise, the *Sunnah* is to mention the peace and blessings, in compliance with Allah's order, ***"Allâh sends His Salât (Graces, Honors, Blessings, Mercy) on the Prophet (Muhammad (peace be upon him)) and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad (peace be upon him)) and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum)."*** [33:56]

decrease. *Istithnaa*[9] is allowed with regards to asserting Faith. This is not to doubt that one has Faith, but a practice for which there is precedent among the scholars. So, if one is asked, 'Are you a believer?' Then one should reply, 'Yes, I am a believer, by Allah's Will', or, 'I hope[10] to be a believer'. One should then assert that he believes in Allah, His Angels, His Books, and His Messengers.

Islam and Eman

'Islam' and 'Eman' are two distinct terms. Islam, in the religious context, is in reference to the two testimonies (*ash-Shahadatain*) and faith that exists in the heart, while eman is in reference to all of the acts of obedience.[11]

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[9] [T.N] This means that one cannot claim to have attained the faith that Allah has required, but hopes that he has attained a sufficient degree of it, because only Allah is the judge if one has the accepted level of faith or not.

[10] This word is unclear in the manuscript, however it seems as though what has been placed is true.

[11] The *Salaf* disagreed over the essence of Islam and *eman* (faith), whether they are separate or one and the same. Their statements are summed up as follows:

1. Islam and eman are synonyms, there is no difference between them; this is the statement of al-Bukhari, al-Muzani, Ibn Mandah, al-Marwazi, Ibn `Abd al-Barr, al-Baghawi, and Abu Ya`la.

2. Islam is the *kalimah* (*La Ilaha Illa Allah*, [and other statements of faith]), and *eman* is the actions; this is the statement of az-Zuhri.

3. Each of the two is known by what the Prophet made it known by in the *hadith* of Jibril (The *hadith* where angel Jibril came to Allah's Messenger and asked him about *Islam, eman,* and *ihsan*; this *hadith* was collected by Muslim in his collection of authentic narrations, *hadith* number 8). This is what Ibn Abi al-`Izz said, without referencing it to anyone else.

4. Islam comprises of the apparent actions and *eman* (faith) comprises of the hidden creed. This is the statement of, al-Khattabi.

5. That if they are joined together, 'Islam' means the apparent actions and '*eman*' means the hidden beliefs and actions. If they are mentioned separately, then both refer to the same meaning. This is the statement of al-Isma`ili, Ibn as-Salah, Ibn Taimiyyah, Ibn Rajab, and Ibn Abi al-`Izz.

The *Qur'an* is the Speech of Allah, not Created

The *Qur'an* is the speech of Allah, revealed, not created, regardless of how it is recited, written, and any way or anywhere it is recited. What is written from the *Qur'an* is just that, i.e., Quran, what is read from the *Qur'an* is just that, i.e., Quran, what is recited from the *Qur'an* is just that, i.e., Quran. The Speech of Allah is *qadim*, not created, regardless of the way and the form in which the *Qur'an* is presented. It is the Speech of Allah, not created, or new, or made, or a physical entity, or a physical reality, or a material entity. Rather, it is an attribute from the attributes of Allah's Essence. It is not similar to any created thing.

The Attribute of Speech

Allah is able, and will always be able to speak. (It is not permissible to separate between the two [i.e. Allah and His Speech] in a way that negates His Attributes)[12]. Sometimes, it is heard directly from Allah, glorified be He, sometimes from the one who hears it directly from Allah [such as Angel Jibril]. Whoever hears it directly from Allah hears it directly, without any mediator or translator, such as our Prophet Muhammad, when Allah spoke to him directly on the

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For more about this topic, refer to, *Fat-h al-Bari*, 1/144, *Mukhtasar Sunan Abu* Dawud, 7/49, *Sharh al-`Aqidah at-Tahawiyyah*, pg. 382, *Sharh Sahih Muslim of an-Nawawi*, 1/147, and *Jami` al-`Ulum wa-l-Hikam*, 1/67.

[12] I could not find out precisely what the Imam meant here, but perhaps he meant that Allah's Attribute of Speech is always present in Him, because He has been speaking since eternity, whenever He wills, and in any way He wills. Allah also initiates speech whenever He wills, as Allah said, ***"Comes not unto them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play."*** [21:2] Ibn Kathir said, "'Recent', or, 'New', meaning, new in regards to its revelation." Refer to, *Tafsir al-Qur'an al-`Adhim*, 3/231, published by, *Mu'assasat ar-Rayyan*.

night of *al-Mi`raj*. Allah also spoke to Musa when he was on Mount Tur. Similarly, whoever Allah decides to speak to from among His angels, hears His speech from Him directly. Whoever is not among the categories mentioned, they hear Allah's *qadim*[13] speech in truth from whoever is reciting it for them [from Allah][14]. Allah's Speech consists of intelligible letters and a voice that is heard.[15]

Attributes that are Established for Allah

Next, is to have faith that Allah is One, none is similar to Him. We do not draw similarities to His Attributes or designate an essence to them. No imagination can conceive Allah's Attributes and whatever is imagined, Allah surpasses [and is Exalted above] it.

Allah is alive with a life, knowledgeable with true knowledge, able to do things with ability, hears all things with a true hearing, all seeing with sight, speaks with actual speech, willful with a will, He orders with an order, and He prohibits with prohibition. We affirm that Allah created Adam with His Own Hand, as He said, ***"(Allâh) said: "O Iblîs (Satan)! What prevents you from prostrating yourself***

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[13] [T.N] This statement from the Imam has a different meaning to it, while scholars, such as, Ibn Taimiyyah have clarified what, *qadim*, means when used in reference to Allah's Speech. The author used this term in its literal form, and Allah knows best, to mean that *qadim*, is that it was spoken previously. *Qadim* literally means, old, before, olden, previously, etc.

[14] [T.N] Meaning, just as Prophet Muhammad was given the Revelation. Allah spoke the Qur'an to Angel Jibril, peace be upon him, who spoke it to Prophet Muhammad. In reality, as the Imam here says, Allah's Messenger heard it in a *qadim* manner, meaning that Allah already spoke before Prophet Muhammad heard it.

[15] [T.N] Meaning that Allah speaks with letters and sounds, as *Ahl as-Sunnah* have agreed on, and has been collected in, al-Bukhari's *Sahih*, *hadith* number 4701 from Abu Hurairah, wherein he narrates from Allah's Messenger, who said, ***"When Allah has ordained some affair in the Heaven, the angels beat with their wings in obedience to His statement, which sounds like a chain being dragged over rocks."*** One should refer to the sayings of Shaikh al-Islam Ibn Taimiyyah in this regard, such as, *Majmu` al-Fatawa*, 12/243.

to one whom I have created with Both My Hands[]. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted? [38:75]

Allah also said, *"Nay, both His Hands are widely outstretched."* [5:64]

Allah also has a right hand, as He said, *"And the heavens will be rolled up in His Right Hand."* [39:67]

Allah also has a face, as He said, *"Everything will perish save His Face."* [28:88]

Likewise, His statement, *"And the Face of your Lord full of Majesty and Honour will remain forever."* [55:27]

Allah has a foot, as the Prophet said, *"Until The Lord, jalla wa `alaa (Exalted He is) places His Foot in it."* Meaning, Hellfire; this *hadith* was collected by Imam Ahmad, al-Bukhari, Muslim, Abu `Isa at-Tirmithi, and others.[16]

Also, Allah descends to the *Sama' ad-Dunya* (the Lowest Heaven) every night, as Allah's Messenger said, *"Our Lord descends every night to the Sama' ad-Dunya and remains there for the last third of the night."*[17]

This is the *lafdh* (wording of this *hadith*) collected by al-Bukhari. This *hadith*, about the descent of Allah, was also collected by Ahmad,

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[16] Collected by Ahmad in, *Musnad Anas*, 21/391, *hadith* number 13968, al-Bukhari in, *Kitab at-Tafsir*, 3/296, *hadith* number 4848; in another narration for this *hadith* by al-Bukhari, *"Until He places His foot,"* in 3/296, *hadith* number 4850. Also Muslim collected it in, *Kitab al-Jannah*, 4/2186, *hadith* number 2846.

[17] Collected by Ahmad in, *Musnad Abu Hurairah*, 16/211, *hadith* number 10313, al-Bukhari in, *Kitab at-Tahajjud: Chapter of Supplicating and Praying in the Last Part of the Night*, 1/356, *hadith* number 1145, Muslim in, *Kitab Salat al-Musafirin wa Qasruha, Chapter: Encouraging Prayer and Supplication in the Last Third of the Night*, 1/521, *hadith* number 758, at-Tirmithi in, *Kitab ad-Da`wat*, Chapter 79, 5/492, *hadith* number 498, Abu Dawud in, *Kitab as-Salat, Chapter: Which Prayer is Best*, 2/76, *hadith* number 1315. Also collected by Malik in his, *Muwatta*, 1/214, Ibn Kuzaimah in, *at-Tawhid*, 127, and ad-Daraqutni in, *an-Nuzul*, pg. 102

Malik, al-Bukhari, Muslim, Abu `Isa at-Tirmithi, Abu Dawud, Ibn Kuzaimah, ad-Daraqutni, and other Scholars of Islam.

Further, Allah laughs towards His believing slave, as Allah's Messenger said, ***"Allah laughs towards two men who killed each other who both enter Paradise: One of them is killed while he is fighting in Allah's sake, then Allah forgives the killer (meaning, he becomes Muslim) [who then fights in Allah's sake], and dies a martyr."***[18]

This *hadith* was collected by al-Bukhari and other *hadith* collectors.

Likewise, we affirm that Allah has a *nafs* (inner self), not like our inner-selves, as affirmed in Allah's Statement, ***"And Allâh warns you against Himself."*** [3:28]

Also, Allah said, ***"And I have chosen you (Musa [Moses]) for Myself."*** [20:41]

Al-Bukhari collected, with a chain of narration leading to Abu Hurairah, who said that the Messenger said, ***"Allah says, 'I am as My slave thinks of Me, and I am with him when he remembers Me, if he remembers Me in himself, I will remember him in Myself.'"***[19]

In addition, we affirm that Allah rose over the throne, and this has been asserted seven times in the Qur'an, *Surat al-A`raf, Yunus, ar-Ra`d, Taha, al-Furqan, as-Sajdah, and al-Hadid.*[20]

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[18] Al-Bukhari in, *Kitab al-Jihad wa as-Sair*, Chapter: *The Kafir Kills a Muslim then becomes Muslim and is Martyred*, 2/33, *hadith* number 2826, and Muslim in, *Kitab al-Imarah, Chapter: Two Men who Kill each Other and they Both Enter Jannah*, 3/1504, *hadith* number 1890.

[19] Al-Bukhari in, *Kitab at-Tawhid, Chapter: Allah's Statement, "And Allâh warns you against Himself"*, 4/384, *hadith* number 7405, and Muslim in *Kitab ath-Thikr wa ad-Du`a, Chapter: Motivation to Remember Allah* 4/2061, *hadith* number 2675. The original manuscript does not contain the words, 'of Me.'

[20] Allah's Rising over the throne was mentioned in seven verses in the Qur'an, they are:

Likewise, we affirm that, *"Allah created Adam in His Image."*[21] This *hadith* was collected by Ahmad bin Hanbal, Ibn Khuzaimah and others.

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1. Allah said, *"Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty)."* [7:54]
2. He also said, *"Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (really in a manner that suits His Majesty)"* [10:3]
3. He also said, *"Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (Istawâ) the Throne (really in a manner that suits His Majesty)."* [13:2]
4. He also said, *"The Most Gracious (Allâh) Istawâ (rose over) the (Mighty) Throne (in a manner that suits His Majesty)."* [20:5]
5. He also said, *"(Allah) who created the heavens and the earth and all that is between them in six Days. Then He Istawâ (rose over) the Throne (in a manner that suits His Majesty)."* [25:59]
6. He also said, *"Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (Istawâ) the Throne (in a manner that suits His Majesty)."* [32:4]
7. He also said, *"He it is Who created the heavens and the earth in six Days and then rose over (Istawâ) the Throne (in a manner that suits His Majesty)."* [57:4]

[21] Collected by Ahmad in, *Musnad Abu Hurairah*, 14/45, *hadith* 8291, by al-Bukhari in, *Kitab al-Isti'than*, 4/135, *hadith* number 6227, Abdullah bin Ahmad said, "It was written in the books of my father (Ahmad bin Hanbal), *'And his height was 60 cubits'*, but I am not sure if he narrated it to us or not." This addition is also found in al-Bukhari's *Sahih*.

Shaikh al-Islam Ibn Taimiyyah said, "There was no dispute among the *Salaf* in the first three generations that the pronoun is referenced to Allah as has been elaborated in many different ways from the *Sahabah*, and the context of all the *ahadith* point to that." (*Bayan Talbis al-Jahmiyyah*, Ibn Taimiyyah, with verification by Dr. `Abd ar-Rahman al-Yahya, 2/356) *Ahl as-Sunnah* affirm Allah's Attribute of having an Image and believe in it; they profess that it should be accepted as is, without denying, altering, or describing it, and without likening it to His creation. Al-Aajurri said, after narrating the *hadith* of the image, "This is from the traditions that Muslims are obligated to believe in, without saying, how, or why. Rather, it is accepted with submission and belief that it is true, and by refraining from trying to explain it, as has been said by the Muslim Imams who passed." (*Ash-Shari`ah*, by al-Aajurri, 2/106)

Imam Ahmad spoke on this topic and said about the *hadith* of the image, "We accept the *hadith* as is [without explaining its essence]." Because of that, Imam

In another narration, *"[...] in the image of ar-Rahman."*[22]

As collected by ad-Daraqutni, Abu Bakr an-Najjad[23], and Abu `Abdullah bin Battah[24], and others.

Ahmad used to rebuke those who interpret the *hadith* of the Image and who ascribe the pronoun to other than Allah. He said in the narration of Abu Talib, "Whoever says that Allah created Adam in Adam's shape is a *Jahmi*, because what shape did Adam have before he was created?" (*Ibtal at-Ta'wilat*, 1/75). This is a warning from Imam Ahmad, that whoever interprets the pronoun to be other than referring to Allah will have followed the path of the *Jahmiyyah*. Ibn Qutaibah said, "As I see it, and Allah knows best, is that to have an image is not stranger than having two hands, fingers and eyes, but these attributes are familiar because they were mentioned in the *Qur'an*, unlike the image which is unfamiliar because it was not mentioned in the *Qur'an* [but only mentioned in the *ahadith*]. However, we believe in both [types of report], we do not ascribe any specific essence or resemblance to these attribute." (*Ta'wil Mukhtalif al-Hadith*, pg. 261)

[22] Also collected by Ibn Abi `Asim in, *as-Sunnah*, 2/229, al-Baihaqi in, *al-Asma' wa as-Sifat*, pg. 371, Ibn Khuzaimah in, *at-Tawhid, hadith* number 41, 1/85, al-Ajurri in, *ash-Shari`ah*, pg. 315.

Ibn Hajar said in, al-Fat-h, 5/183, "Al-Maziri and those who followed him have rejected the authenticity of this addition, meaning, *'On the image of ar-Rahman'*; since what has been established in most of the *hadith's* chains of transmissions is, *'Allah created Adam in His shape.'*, Then he said, 'If it is authentic, then it is taken in a way that befits Allah's Majesty.'"

[Ibn Hajar continued by saying], "I say: the addition was collected by Ibn Abi `Asim in, *as-Sunnah*, as well as at-Tabarani, with a chain of narration leading through Ibn `Umar, and the narrators are all trustworthy. Ibn Abi `Asim also collected it using the chain of narration passing through Abu Yunus from Abu Hurairah, with a wording that refutes al-Maziri's opinion [that the word, *'Ar-Rahman'* is not established in the *hadith*]. It says, *'Whoever fights should avoid [hitting] the face, because man's image in ar-Rahman's image.'* Is-haq al-Kawsaj said, 'I heard Ahmad say, 'This *hadith* is authentic.' At-Tabarani said in Kitab as-Sunnah, '`Abdullah bin Ahmad said, 'Someone said to my father, 'A man says that Allah created Adam in the man's image.' [My father] said, 'Such a person has lied, and this is the exact statement that the Jahmiyyah said.'" (*al-Fat-h*, 5/183)

[23] He is the Imam, the *hadith* scholar, the Jurist, the Mufti, the Shaikh of `Iraq, Abu Bakr, Ahmad bin Salman bin al-Hasan bin Isra'il al-Baghdadi al-Hanbali an-Najjad. He was born in 253 Hijri and died in the year 348 Hijri. Refer to, *as-Siyar*, 15/502, and *Mukhtasar as-Siyar*, 2/125, number 3158.

[24] He is the Imam, the role model, the worshipper of Allah, the *hadith* scholar, the Shaikh of `Iraq, Abu Abdullah, `Ubaidullah bin Muhammad bin Muhammad bin

We also believe that Allah has fingers, as has been narrated from Abdullah [25]who said, "A (Jewish) rabbi came to Allah's Apostle and he said, 'O Muhammad! We learn that Allah will put all the heavens on one finger, and the earths on one finger, and the trees on one finger, and the water and the dust on one finger, and all the other created beings on one finger. Then He will say, 'I am the King.' Thereupon the Prophet smiled so that his pre-molar teeth became visible, and that was the confirmation of the rabbi. Then Allah's Messenger recited, ***"They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!"*** [39:67][26]

This *hadith* was collected by Hibatu-llah at-Tabari, al-Bukhari, Muslim, and Abu `Isa at-Tirmithi. At-Tirmithi's version was, "Al-Mubarak bin `Abd al-Jabbar as-Sairafi narrated to me in the class of my father, may Allah have mercy on him, in the Masjid of al-Mansur (Jami` al-Mansur), with a chain of narration leading through Abdullah [bin Mas`ud], who said, 'A Jew came to the Prophet and said, 'O Muhammad! Allah will hold the heavens on a single finger, and the Earths on another finger, and all creation (meaning, creatures) on another finger, then say, 'I am the King!' He said, 'So Allah's Messenger laughed until his molar teeth showed, and said, ***'They made not a just estimate of Allâh such as is due to Him.'"***

Muhammad bin Hamdan al-`Akbari al-Hanbali, also known as, Ibn Battah. He died the year 387 Hijri. Refer to, *Siyaru A`lam an-Nubalaa*, 16/529, number 389.

[25] Abdullah bin Mas`ud, the Imam, the scholar, the Jurist of the Ummah, Abu Abd ar-Rahman al-Huthali al-Makki al-Muhajiri, al-Badri, from the tribe of Bani Zahra. He was from the foremost believers. He died the year 32 Hijri and was buried in, *al-Baqee`*. He lived to be 63 years old. Refer to, *as-Siyar*, 1/461-500.

[26] Collected by al-Bukhari, in, *Kitab at-Tafsir*, 3/285, *hadith* number 4811, Muslim in, *Kitab Sifat al-Munafiqin*, 21474, *hadith* number 2786, and at-Tirmithi in, *Kitab Tafsir al-Qur'an*, 5/345, *hadith* number 3238.

Abu `Isa [at-Tirmithi] said, "This *hadith* is [from the grade of] *Hasan Sahih*." In another version, "The Prophet laughed in wonder and agreement."[27]

Al-Bukhari collected in his *Sahih* with his chain of narration, [in the *Tafsir* of *Surat Nun* (*Surat al-Qalam*; *Surah* number 68)], from Abu Sa`id[28], who said, "I heard the Prophet say, ***'Our Lord, glory be to Him, will uncover His shin [on the Day of Resurrection], on which all believing men and women will prostrate to Him, and all those who, in this world, used to prostrate only showing off and for fame, will try to prostrate, but will not be able, since their back will have turned into a single plate [unbendable].'***"[29]

Al-Bukhari collected with a chain of narration from Anas[30], who said, "Allah's Messenger said, ***'Allah is happier by the repentance of His slave than one of you who finds his camel after he had lost it in the desert.'***"[31]

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[27] Collected by al-Bukhari: *Kitab at-Tawhid*, 4/406, *hadith* number 7513, and Muslim, 4/2148, *hadith* number 2786, and at-Tirmithi, 5/346, *hadith* number 3239.

[28] He is Abu Sa`id, Sa`d bin Malik bin Sinan bin `Ubaid al-Ansari, both him and his father were companions. He was too young to attend the Battle of *Badr*, but he witnessed the following battles after *Badr*. He died in Madinah in the year 63, or 64, or 65 [Hijri]. It was said, year 74 Hijri.

[29] Al-Bukhari, *Kitab at-Tafsir*, 3/319, *hadith* number 4919, Muslim, *Kitab al-Iman*, 1/167, *hadith* number 183, with his wording. The meaning of, "***A single plate,***" is that their back will turn into a single piece without any vertebra, so it becomes rigid and will not be able to bend; they will no longer possess the flexibility which makes *sujud* and movement possible.

[30] He is Anas bin Malik bin an-Nadhr, the Imam and Jurist, the one who used to teach the *Qur'an*, the narrator of the Prophet's *hadith*, the narrator of Islam, Abu Hamza al-Ansari, al-Khazraji, an-Najjari al-Madani, the servant of Allah's Messenger, peace and blessings be upon him. He died in the year 93 Hijri, when he was 103 years old. Refer to, *as-Siyar*, 3/395-406.

[31] Al-Bukhari, *Kitab ad-Da`wat*, 4/154, *hadith* number 6309, Muslim, *Kitab at-Tawbah*, 4/2104, *hadith* number 2747, with a similar wording. On the same topic there are other narrations from Abu Hurairah, an-Nu`man bin Bashir, and al-Baraa' bin `Aazib, collected by Muslim.

Al-Bukhari also collected with a chain of narration from Abdullah[32], who said, "The *Dajjal* was mentioned in the presence of the Prophet which caused him to say, *'Your Lord is unmistakable, Allah is not one eyed,'* and he pointed to his eye, *'the False Messiah is one eyed in his right eye, as if his eye were a protruding grape.'"*[33]

Likening Allah to His Creation is Disbelief

Consequently, whoever believes that these or similar attributes that are mentioned in the authentic narrations, constitute resemblance to a certain body, form, shape, or height is a *Kafir*, a disbeliever.

Negating Allah's Attributes is the Methodology of the *Jahmiyyah*

Whoever interprets these attributes in a metaphoric sense or linguistic terms is a *Jahmi*[34].

Methodology of *Ahl as-Sunnah* Regarding the Names and Attributes of Allah

[Allah's names and attributes] must be understood and accepted as they were presented, without interpretation, explanation [of their essence], giving them a physical sense, or likening them [to

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[32] He is Abdullah bin `Umar bin al-Khattab, the Imam, the role model, Abu `Abd ar-Rahman al-Qurashi al-`Adawi al-Makki, then al-Madani. He became Muslim when he was young and was one of those who gave his pledge of allegiance under the tree. He died in the year 83 Hijri. Refer to, *as-Siyar*, 3/203-239.

[33] Al-Bukhari, *Kitab at-Tawhid*, 4/385, *hadith* number 7407, and Muslim, *Kitab al-Fitan*, 4/2247, *hadith* number 169.

[34] [T.N] Because this constitutes negation of Allah's Attributes. As for the *Jahmiyyah*, they are those who negate Allah's Attributes by not asserting the literal meaning of His Attributes, such as interpreting the meaning of Allah's Hand to mean His Power, or His Face to mean His Essence, and so forth. Anyone who does this is a *Jahmi*.

the creation]. This is what the Companions and their followers did; this is the obligation on all individuals.

Belief in Predestination

It is obligatory to believe in predestination, it's good and not so good parts, it's sweet and bitter parts, it's minute and abundant parts, its apparent and hidden parts, it's loved and disliked parts, it's positive and negative parts, it's first and last parts. All of these aforementioned things are from Allah. Allah passed His Judgment on His slaves, and He measured their destinations. None can divert Allah's Will or avoid his appointed destiny. Rather, all of them will proceed forth towards what He has created them for, and whatever He has predestined for them will certainly befall them. All this constitutes justice from Allah.

Allah willed obedience, decreed it, is pleased with it, likes it, and commands it. He did not order disobedience, nor did He love or like it, yet He allowed it, destined it [to happen], measured it, and decided that it occurs [even though He dislikes it]. Lastly, the one who is killed dies at his specific predestined time [we believe in all these aspects of Predestination].[35]

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[35] [T.N.] The scholars have mentioned two types of Allah's Will, after researching in the Qur'an and Sunnah. The first type is called, *al-Iradah al-Kawniyyah*. This type includes everything that happens anywhere in Allah's creation, and every incident that happens is part of Allah's *Iradah al-Kawniyyah*. An example of this type is when Allah said, ***"If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed - some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He likes."*** *[2:253]*
As for the second type, it is called, *al-Iradah ash-Shar`iyyah*. This type refers to whatever Allah commands and likes to happen. An example of this is when Allah said, ***"Allâh wishes to accept your repentance, but those who follow their lusts, wish that you (believers) should deviate tremendously away (from the Right Path)."*** [4:27] and when Allah said, ***"And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform As-Salât (Iqamât-as-***

Belief in Punishment in the Grave

One must believe in the punishment in the grave and in Munkir and Nakeer[36]. Allah said, *"Verily, for him is a life of hardship"* [20:124], and the scholars of *Tafsir* said, "It is about the punishment in the grave."[37]

The Prophet said to Umar bin al-Khattab, ***"How will your situation be when the two angels of the grave, who will test you, who are black and blue, with eyes like swift lightning and voices like roaring thunder, who walk dragging their long hair behind them and stir the graves ground with their fangs; in their hands is a metal rod, [and] if the two Thaqalain (Humans and Jinn) were struck with it, they will all die."*** Umar said, "What will my condition be on that day?" He responded, ***"On the same condition you are on today*** (meaning, having strong faith and body)." Umar said, "Then I will manage, O Allah's Messenger."[38]

Salât), and give Zakât and obey Allâh and His Messenger. Allâh wishes only to remove Ar-Rijs (evil deeds and sins) from you, O members of the family (of the Prophet (peace be upon him)) and to purify you with a thorough purification." [33:33]

Refer to *Majmu` Fatawa Shaikh al-Islam Ibn Taimiyyah*, 8/187-189 and to *Sharh al-`Aqidah al-Wasitiyyah* by Shaikh Salih al-Fawzan.

[36] The names of these two angels, Munkir and Nakeer, have been established in the Prophet's statement, *"When the slave is buried, two black and blue angels come to him. One is named, Munkir and the other, Nakeer."* Collected by at-Tirmithi, *hadith* number 1071, from Abu Hurairah. Refer to, *Sahih al-Jaami` as-Saghir*, *hadith* number 730. Refer to the explanation on this topic in, *Lawami` al-Anwar al-Bahiyyah*, 2/8.

[37] Refer to, *Tafsir at-Tabari*, 8/471, *hadith* number 24417-24426, and *ad-Durr al-Manthur*, 4/341.

[38] Collected by al-Baihaqi in, *Ithbat `Athab al-Qabr*, 116 and 117, as well is by Ibn Abu Dawud in, *al-Ba`th*, *hadith* number 7. [This is a weak *hadith*, Ibn Kathir said, "This *hadith* is popular, but its chain is *gharib* (weak)." Refer to, *Musnad al-Faruq*, 1/240. The section about the two angels stirring the ground with their fangs and dragging their hair is part of a *hadith* that Ibn al-Qayyim said is authentic in, *Kitab ar-Ruh*, 1/269, without mentioning `Umar in the *hadith*.]

Al-Bukhari collected with his chain from Um Khalid, who said[39], "I heard the Prophet seek refuge [with Allah] from the punishment of the grave."[40]

The Prophet also said, ***"If anyone will be saved from the tightness of the grave (or the graves tightness on its residence, which will be loosened on the believer) it will be Sa`d bin Mu`adh."***[41]

Then, one must believe in the *Saiha* (the Call to Resurrection), by the voice of [Angel] Israfil, which will cause the dead to rise from their graves. It is obligatory for your heart to believe that you will die and be restricted in the tightness of the grave, then you will be questioned, then you will be resurrected once more. Whoever denies any of this is a disbeliever (*kafir*).

Faith in Resurrection and the *Sirat*

Then one must believe in Resurrection and the *Sirat*. The slogan of the believers on that day will be, ‚Save us, save us.' The *Sirat* has been described in this *hadith*, ***"It is sharper than a sword and thinner than a hair."***[42]

Faith in the Scales

Then one must have faith in the scales, as Allah said, ***"And We shall set up balances of justice on the Day of Resurrection."*** [21:47]

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[39] Collected by al-Baihaqi in, *Ithbat `Athab al-Qabr*, 116 and 117, as well is by Ibn Abu Dawud in, *al-Ba`th*, *hadith* number 7. [This is a weak *hadith*, Ibn Kathir said, ‚This *hadith* is popular, but its chain is *gharib* (weak).' Refer to, *Musnad al-Faruq*, 1/240. The section about the two angels stirring the ground with their fangs and dragging their hair is part of a *hadith* that Ibn al-Qayyim said is authentic in, *Kitab ar-Ruh*, 1/269, without mentioning `Umar in the *hadith*.]

[40] Al-Bukhari, Kitab *ad-Da`wat*, *Chapter: Seeking Refuge from the Punishment in the Grave*, 4/165, *hadith* number 6364, and Muslim, in his version from `A'isha, *Kitab al-Masajid*, 1/410, *hadith* number 573.

[41] Collected by Ahmad, from the *hadith* of `A'isha, 17/281, *hadith* number 24164.

[42] Collected by Muslim, *hadith* number 195, 1/186, from Abu Sa`id.

Abdullah bin Mas`ud said, "The people will be brought near the scales, and they will dispute bitterly with each other there."[43] Also, the Prophet, said, *"The scales are in the Hand of the Most Merciful, He raises and lowers them."*[44]

Faith in *al-Hawdh* (The Prophet's Pool on the Day of Judgment)

Then one must believe in the *Hawdh* and intercession; the Prophet, said, *"I have a pool which encompasses the distance between Ailah* (modern day Jordan) *and San`a* (modern day Yemen)*; it has more cups than the number of stars in the sky."*[45]

[The Prophet said], *"Whoever denies it (the Hawdh) exists, then may Allah not allow him to drink from it."*[46]

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[43] I could not find the reference for this statement.

[44] Collected by Ahmad, from the *hadith* of an-Nawwas bin Sam`an, 13/444, *hadith* number 17,562, Ibn Majah in the introduction, 1/72, *hadith* number 199, his version is similar to al-Bukhari's from the *hadith* of Abu Hurairah, *Kitab at-Tafsir*, 3/242, *hadith* number 4,684.

[45] Collected by al-Bukhari, *Kitab ar-Raqa'iq*, 4/205, *hadith* number 6580, except in al-Bukhari, he mentions *San`a* (modern day Yemen) instead of *Aden* (modern day Yemen), as is the same with Muslim's narration; Muslim collected it in *Kitab al-Fadha'il*, 4/1800, *hadith* number 2303, as for the version that is in the manuscript, al-Hafidh alluded to it in, *al-Fat-h*, 11/575.

[46] [T.N.] The criticism of the chain of narration for this *hadith* was not mentioned by the verifier, Shaikh Muhammad al-Khumayyis. As for the version in the original, it states, ,Anas bin Malik said, 'Whoever belies the *Hawdh* will not drink from it.'` In the *mawquf* form, meaning that it is ascribed to the companion; the version mentioned above is in the *marfu`* form (meaning that it is ascribed to the Messenger) and was collected by Abu Dawud, *hadith* number 4751, Ahmad, *hadith* number 19778, and in other places in his *Musnad*. Shaikh Nasir ad-Din al-Albani declared that it is authentic in, *Sahih Sunan Abu Dawud*, *hadith* number 4749.

Accountability

Then one must believe in being questioned [on the Day of Judgment]. Allah, may His mention be glorified, will ask the slaves about every little and big matter in the stations [of the hereafter] and concerning whatever action they committed.

Paradise and Hellfire

Then one must believe that Allah created Paradise and Hellfire, before He created creation. The bliss of the people of Paradise never ends, the *Hur al-`Ain* will never die, and the punishment of Hellfire, and Hellfire itself will continually last, and the people of Hellfire will remain there forever; those who left this life neither believing in monotheism (*tawhid*), (nor holding fast to the *Sunnah*).[47]

Intercession (*Ash-Shafa`ah*)

As for the sinners among the monotheists, they will exit Hellfire by the intercession (*Shafa`ah*). The Prophet, said, ***"My intercession will be for the people from my Ummah who committed major sins (al-Kaba'ir)."***[48]

The children of the polytheists are in Hellfire.[49]

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[47] Perhaps what the author meant by his statement, "Nor holding fast to the *Sunnah*," is the one who contradicts what the Salaf clearly said in their books explaining the foundations of the religion, for when they used the term, "*Sunnah*," they meant the issues of belief, not what was known later to the jurists. When the jurists use this term they mean the actions that are voluntary, so according to them, *Sunnah* is the opposite of the obligatory.

[48] Collected by at-Tirmithi, *Kitab Sifat al-Qiyamah*, 4/2435/539. He said, "This *hadith* is *Hasan Sahih Gharib* in this way," Ibn Majah, *Kitab az-Zuhd*, 2/1441, *hadith* number 4310, and Ahmad, *Musnad Anas*, 20/439, *hadith* number 13222.

[49] Ibn Katheer said in his Tafsir, 3/51, in explanation of Allah's Statement, ***"And We never punish until We have sent a Messenger (to give warning)."*** [17:15] "Some

The Prophethood of Muhammad

Then one must believe that Muhammad is our Prophet, the Seal of the Prophets, the master of the Messengers, the leader of the pious, and the Messenger of the Lord of all that exists. Allah sent him to us, and to all the creation; he is the chief and master of the children of Adam, and the first around whom the earth will split [on the Day of Resurrection]. Adam and everyone else will be under his flag; he will be a witness for every Prophet (that they passed on Allah's Message) and against every ever nation (that they received Allah's Message). Allah took a pledge from the prophets to believe in Muhammad, give glad tiding about his coming, inform their nations of his attributes, and describe him in their books, as well as what Allah endowed Muhammad with, before and after Prophethood, of miracles, and magnificent signs.

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scholars did not render an opinion regarding the children of the polytheists while other scholars asserted that they are in Paradise, due to the *hadith* of Samarah bin Jundub, which is in, *Sahih al-Bukhari*, where the Prophet, said regarding the dream that he saw when he passed by the old man under the tree, with children all around him. Jibril said to Prophet Muhammad, 'This is Ibrahim, peace be upon him, and those are the children of the Muslims, and the children of the Polytheists.' They said, 'O, Allah's Messenger, the children of the Polytheists?' He said, '*Yes, the children of the Polytheists.*' Some scholars said that they are in Hellfire, because of the Prophet's statement, "*They are with their parents.*" Others said that they will be tested in the station on the Day of Resurrection, so whoever obeys Allah will enter Jannah, thus Allah's previous Knowledge that this person earns happiness will become manifest, and whoever disobeys will enter Hellfire in humiliation, and Allah will reveal His previous Knowledge that this person will be from those who are miserable." Ibn Kathir added, "The last opinion combines all the evidences. Also, all the previously mentioned *ahadith* support this view and have explicitly mentioned it." Refer to, *Tafsir Ibn Kathir*, 3/51, published by *Dar al-Fikr*.

Virtues of the *Qur'an*

Among the aspects of faith is to believe in Allah's Book which overpowers every other scripture, informs of previous scriptures, testifies to them, and asserts the truth in them. It does not resemble poetry or letters; it is what manifests above any form of speech, it is what frightens (or shocks) the ears and minds, and no falsehood comes neither before, nor behind it; a revelation from the Most Wise, the Most Deserving of praise. If humans and jinn together wanted to compile something similar [to the Qur'an] they would fail, even if they helped each other. The *Qur'an* is the book wherein is the best form, the most astonishing meanings, the most details in spite of its purist language, and most eloquent speech.

The *Qur'an* consists of warnings, censures, orders every kind of good, noble, honorable deed, and the best manners. It forbids every kind of evil, excessiveness, sinful deeds, and forbids chastised, and filthy actions.

The *Qur'an* also consists of various ways to worship Allah by every type of noble action, such as cleanliness, prayer (*salat*), fasting (*sawm*), obligatory charity (*zakah*), pilgrimage [to Makkah] (*hajj*), *jihad*, keeping the ties of kinship, being generous and kind, honesty, faithfulness [to one's vow or pact], fear [from Allah], hope [in Allah], and so forth, among the virtuous aspects of the *Qur'an*. This is in addition to the Prophet challenging his people when they said, *"Bring a Lecture other than this, or change it."* [10:15]

After which, he responded by saying, *"Say (O Muhammad): It is not for me to change it of my own accord. I only follow that which is inspired in me [from my Lord]."* [10:15]

Then he, recited, *"Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt*

among you a whole lifetime before it (came to me). Have ye then no sense?" [10:16]

This *ayah* meant that the Prophet dwelt for 40 years among his people while being an orphan, poor and unlettered, not having learned with a teacher, with a magician, with a soothsayer, or with a poet. Can you (the Prophet's people) not realize and know that none is able to speak these verses (the *Qur'an*) besides Allah? Allah said that if you (i.e., those who challenge the divinity of the *Qur'an*) have not produced anything like the *Qur'an* in the past, then you will not be able to do so in the future.

Allah revealed these [challenging] verses in the *Qur'an* during his life, and [they remain] after his (the Prophet's) death [as a challenge to prove that none is able to produce something like it or a *surah* similar to it], [with regards to] formation, order, truthfulness, valid meanings, and the enormous benefits and knowledge contained in it. In addition, the fact is that the [innate] weakness of creation renders it unable to fully understand the *Qur'an* and reach the entire benefit and type of knowledge contained in it.

[Among the challenging *ayat*, is where] Allah informed His Messenger about news that the earliest and last generations will always have [even though those who received the *ayat* did not witness them becoming a reality, until years after], such as His Statement, ***"Alif¬Lâm¬Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. (1) The Romans have been defeated. (2) In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. (3) Within three to nine years (4)."*** [30:1-4];

And His Statement, ***"Their multitude will be put to flight, and they will show their backs."*** [54:45]

Therefore, Allah informed of these incidents before they actually happened, He also said, ***"This is of the news of the unseen***

***which We reveal unto you (O Muhammad SAW), neither you nor your people knew it before this.*"** [11:49]

[All this proves the fact that the *Qur'an* is from Allah.]

Al-Isra' Wa al-Mi`raj (Prophet Muhammad's Ascension to Heaven)

Prophet Muhammad, has a great attestation [of his Prophethood], that happened both on earth and in heaven, that which no other human has a share of with him, and that with which he reached a level no other Warner (prophet) has ever reached [before him]. If any person with understanding, intellect, and insight contemplates it (*al-Isra wa al-Miraj*), they will discover that Allah has collected for His Prophet different noble grades and ranks with which He elevated him above the earlier and later generations.

During that night, the Prophet rode the *Buraq* (a beast that flies), and went to Jerusalem during the night. Then he was ascended to the heavens from there.

During his ascension, the Prophet gave "*Salam*" (greetings of peace) to the angels and the prophets, led them in prayer, entered into *Jannah*, saw Hellfire, and received [the instructions from Allah to offer] the [five daily] obligatory prayers. The Prophet saw his Lord, Who brought him near to Him, drew him close, spoke to Him, and honored him. He witnessed amazing things and evidences, and then he approached and came closer to His Lord, until he was at a distance of two bows length or even nearer. Allah placed His hand between the Prophet's shoulders, until he felt its coldness in the middle of his chest, and he then acquired the knowledge of the earlier and later generations. Allah said, "***And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isrâ'[]) but a trial for mankind.***" [17:60]

This true vision [in body and soul] occurred while the Prophet, peace be upon him, was awake[50]; it was not a dream. After that, the Prophet went back to Makkah the same night, in soul and body.

Allah then informed His Prophet in His Book that He will grant him more honor and favors in the Hereafter than He already has granted him in this world; Allah said, ***"And verily, your Lord will give you (all good) so that you shall be well-pleased."*** [93:5]

Also, [Allah promised His Messenger that] in the Hereafter, he will have the praiseworthy stance (*al-Maqam al-Mahmud*)[51], that no other person has attained, from beginning to end of time.

I recorded some information from the *Tarikh* of Ibn Abi Khaithamah, Abu Bakr[52], Ahmad, who narrated from the scholars of Makkah, with a chain of narration leading to Mujahid[53], who said regarding Allah's statement, ***"It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory)"*** [17:79]

Mujahid said, "It means that Allah will have him (His Messenger) sit on the throne (*al-`Arsh*)."[54]

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[50] It has not been established that the Prophet, saw his Lord with his eyes, and what has been narrated in some *ahadith* about this is not authentic. *Shaikh al-Islam* Ibn Taimiyyah said, "Even if [Abu Ya`la] mentioned the strongest *ahadith* he has on this topic and mentioned who reported them, these *ahadith* still contain several fabricated narrations, such as the *hadith* of the Prophet seeing his Lord with his eyes on the night of *al-Mi`raj*." [*Dar' Ta`arudh al-`Aql wa an-Naql*, 5/237].

[51] It is like this in the original document, when the correct wording should be, from the favors such as *al-Maqam al-Mahmud*.

[52] He is the distinguished *Hafidh*, Abu Bakr, the author of, *at-Tarikh al-Kabir*. He was trustworthy, very accurate in narrating, and had insight into the history of people. He died in the month of *Jumadi al-Uwla*, year 279 *Hijri*, at the age of 94. Refer to, *as-Siyar*, 11/492, and *Mukhtasar as-Siyar*, 1/438, biography number 1952.

[53] He is the Imam, the Shaikh of those who recite and explain the *Qur'an*, Abu al-Hajjaj al-Makki, al-Aswad. Yahya bin Ma`in said about him, "[He was] trustworthy.' He died in the year 102 Hijri while he was prostrating in prayer. Refer to, *as-Siyar*, 4/449, and *Mukhtasar as-Siyar*, 1/158.

[54] Refer to, *at-Tabari* in his *tafseer*, 9/132, *hadith* number 22633, and *ad-Durr al-Manthur*, 4/419.

Likewise, Abu Bakr[55] and Uthman[56], the two sons of Abu Shaibah both narrated with their respective chains of narration from Mujahid[57], about Allah's statement, ***"It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory),"*** [17:79] saying, "He will have him (Prophet Muhammad) sit on His Throne." It has likewise been narrated by Abdullah bin Ahmad[58], with his chain of narration from Mujahid. Also, Is-haq bin Rahawaih[59] narrated, from Ibn Fudhail from Laith[60] from Mujahid, about Allah's Statement, ***"It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory)."*** [17:79]

Mujahid said, "He will have him (the Messenger) sit with Him on the Throne."[61] Ibn `Umair said, "I heard Abu Abdullah Ahmad

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[55] He is Abdullah bin Muhammad bin al-Qadhi Abu Shaibah, Ibrahim bin Uthman bin Khuwasiti, an Imam, a scholar, the leader of the *Huffadh* (memorizers of *hadith*). He authored *al-Musnad* and *al-Musannaf* and died in the month of Muharram, 235 Hijri. Refer to, *Mukhtasar as-Siyar* 1/420, and *as-Siyar* 11/122.

[56] He is the Imam, the well-known *Hafidh*, the explainer of the *Qur'an*, Abu al-Hasan, Uthman bin Muhammad bin al-Qadhi Abu Shaibah, Ibrahim bin Uthman bin Khuwasiti, the brother of *al-Hafidh* Abu Bakr. Refer to, *Mukhtasar as-Siyar*, 1/423, and *as-Siyar*, 11/153.

[57] Muhjahid bin Jabr, the Imam, the Sheikh of the interpreters of the *Qur'an*, Abu al-Hajjaj al-Makki, the ally of as-Sa'ib bin Abu as-Sa'ib al-Makhzumi. He died in, 102 Hijri. Refer to, *as-Siyar*, 4/449-457.

[58] He is Abdullah bin Ahmad bin Hanbal. Ath-Thahabi said about him, ,The Imam, the *Hafidh*, the critique, the *hadith* scholar of Baghdad, Abu `Abd ar-Rahman, son of the Sheikh of our times, Imam Ahmad bin Hanbal ash-Shaibani, al- Baghdadi. He was born in, 213 Hijri. No one narrated as much *hadith* as Abdullah did from his father; he died at the age of 77. Refer to, *as-Siyar*, 13/516-526.

[59] Is-haq bin Rahawaih is the great Imam, the Shaikh of the east, the leader of the *Huffadh*, Abu Ya`qub. He was born in the year 161 and died during the night of the middle of Sha`ban, 238 Hijri, Refer to, *as-Siyar*, 11/358 and *Mukhtasar as-Siyar*, 1/427.

[60] Laith bin Abu Salim Zunaim, the *Muhaddith* of Kufa, and one of its notable scholars. His *hadith* is somewhat weak because of his deficient memory. He died in 138 *Hijri*.

[61] Collected by al-Khallal in, *as-Sunnah*, number 287, and by al-Qadhi Abu Ya`la in, *Ibtal at-Ta'wilat*, 2/479, number 445.

bin Hanbal[62] say, when he was asked about the statement of Mujahid, 'Allah will have Muhammad sit on the Throne.' He said, 'The scholars have received [this statement] with acceptance, therefore we submit to this narration as it came."[63] Also, Ibn al-Harith said, "Yes, Allah will have Muhammad sit on the Throne"; Abdullah bin Ahmad also said, "I admonish anyone who rejects this *hadith*."

It has been narrated from Ibn `Abbas[64] regarding Allah's Statement, ***"a station of praise and glory (Maqaman Mahmudaa)"***, that Allah "will sit him (Muhammad) on the Throne."[65]

Our Shaikh, Abu Bakr al-Marwazi also collected these quotes; he wrote a large volume on this topic. Likewise, my father, may Allah grant him His Mercy, collected a statement, which he allowed us to narrate, leading to Ibn `Umar who ascribed it to the Prophet, about Allah's Statement, ***"It may be that your Lord will raise you to Maqâm Mahmûd (a station of praise and glory)."*** [17:79]

That he (meaning Ibn `Umar) said, "Allah will have him sit with him on the Throne."[66] My father also reported with his chain of

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[62] He is Abu Abdullah Ahmad bin Muhammad bin Hanbal bin Hilal ash-Shaibani, the Imam of *Ahl as-Sunnah* and *Hadith* in his time. He was the chief of the believers in hadith. He is one of the four followed Imams regarding their way of thought. He was born in 164 *Hijri* and was steadfast in the trial of *Khalq al-Qur'an* (a Fitnah [trial] started by the *Mu`tazilah* who brought deviated ideas about the *Qur'an* being created). He died in the year 241 *Hijri*, may Allah grant him His Mercy. Refer to, *at-Taqrib*, 1/20/106.

[63] Collected by al-Khallal in, *as-Sunnah*, number 283, and al-Qadhi Abu Ya`la in, *Ibtal at-Ta'wilat*, 2/479.

[64] He is Abdullah bin `Abbas bin `Abd Manaf, the cousin of Allah's Messenger, peace be on him. He was born 3 years before the *Hijrah* and died in 68 Hijri in at-Ta'if. He is one of the knowledgeable *Sahabah* and reported many *ahadith*. Refer to, *at-Taqrib*, pg. 518, number 3431.

[65] Collected by al-Khallal in, *as-Sunnah*, number 295.

[66] Collected by al-Qadhi Abu Ya`la in, *Ibtal at-Ta'wilat*, 2/476, number 440, and as-Suyuti, in, *ad-Durr al-Manthur*, 5/326-328, ascribing it to Ibn Mardawaih and ad-Dailami.

narration leading to `A'isha[67] may Allah be pleased with her, who said, "I asked Allah's Messenger about *al-Maqam al-Mahmud* and he replied, ***'My Lord promised me that I will sit on the Throne."***[68]

In addition, my father reported using his *isnad* that Ibn `Umar said, "Umar bin al-Khattab, may Allah grant him His Mercy, said to me, 'I asked the Prophet, about what his Lord, may His name be Glorified, promises him, and he said, ***'He promised me al-Maqam al-Mahmud, that is, sitting on the Throne."***[69][70]

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[67] `A'isha, the Mother of the Believers, the Truthful One, the Daughter of the Truthful One (*as-Siddiqat-u bintu-s-Siddiq* [i.e. Abu Bakr]), who the Prophet, peace be on him, married before the migration, after the death of *as-Siddiqah* Khadijah bin Khuwailid, ten and some months before the Hijrah. He consummated his marriage to her in *Shawwal* in the second year of *Hijrah*. She died in 57 Hijri. Refer to, *as-Siyar*, 2/135-201.

[68] Collected by al-Qadhi Abu Ya`la in, *Ibtal at-Ta'wilat*, 2/476, number 441.

[69] Collected by al-Qadhi Abu Ya`la in, *Ibtal at-Ta'wilat*, 2/477, number 442.

[70] The *Salaf* differed over what is meant by, *al-Maqam al-Mahmud* on two opinions:

1. That it is in reference to the intercession on behalf of mankind on the Day of Resurrection, as was stated by Ibn Mas`ud, Huthaifah bin al-Yaman, Ibn `Umar, Salman al-Farisi, Jabir bin Abdillah, and al-Hasan; Ibn Abi Nujaih narrated it from Mujahid.
2. That Allah will make His Prophet sit on His Throne on the Day of Resurrection, which was stated by Ibn `Abbas and Mujahid. Refer to, *Tafsir Zad al-Masir*, by Ibn al-Jawzi, 5/45 and *Dar' Ta`arudh al-`Aql wa an-Naql*, 5/237.

Shaikh al-Islam Ibn Taimiyyah said, ,There are some statements narrated from some of the *Salaf*, which some narrated as being *Marfu`* (attributed to the Prophet). However, all of these narrations are fabricated, such as the *hadith* of the Messenger sitting on the Throne. Rather, the established narrations are from Mujahid, and others from among the *Salaf* [not Prophetic *ahadith*]. The *Salaf* and the *imams* used to narrate these opinions, not reject them.' *Dar' Ta`arudh al-`Aql wa an-Naql*, 5/237. Ash-Shawkani said in his *Tafsir*, quoting Ibn `Abd al-Barr that he said, "Mujahid, even though he was one of the scholars of the *Qur'an*, has two opinions that are abandoned among the people of knowledge, one of them is this (meaning, the Messenger sitting on Allah's the Throne." Refer to, *Fat-h al-Qadir*, 3/360, Published by, al-Maktabah at-Tijariyyah, with verification by, Mustafa Ahmad al-Bazzar.

Ibn Kathir, in his *Tafsir*, explained the *Maqam al-Mahmud* as being the great intercession. Likewise, as-Sa`di in his *Tafsir*, and that opinion was declared as being more sound by at-Tabari, may Allah have mercy on him; most of the Salaf had that opinion as well.

Also, the Prophet was promised the pool (*al-Hawdh*)[71] on the Promised Day.

Honoring the Prophet

Allah has warned that whoever raises his voice above the voice of His Prophet[72], may have their actions annulled and rendered null and void; Allah said, *"O you who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not."* [49:2]

Allah also taught Muslims the manners of speaking with His Prophet, peace be on, him and the correct way to address him. He said, *"Make not the calling of the Messenger (Muhammad SAW) among you as your calling one of another."* [24:63]

Meaning, He is saying to them, 'Do not address him by [directly saying], Ahmad, or, Muhammad, or, Abu al-Qasim. Instead, address him by saying, 'Allah's Messenger', or, 'Allah's Prophet', as Allah, *azza wa jall*, said, *"In order that you (O mankind) may believe in Allâh and His Messenger (r), and that you assist and honor him, and (that you) glorify (Allâh's) praises morning and afternoon."* [48:9]

Allah orders Muslims to honor His Prophet, just as He honored and praised him in His speech to Him above all His other Prophets. For instance, Allah said to Prophet Muhammad, *"O Messenger (Muhammad (Peace be upon him))! Proclaim (the Message) which has been sent down to you from your Lord."* [5:67]

However, Allah addressed the rest of the Prophets by their names such as by saying, "O, Adam!", "O, Nuh!", "O, Ibrahim!", "O,

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[71] [T.N.] The *Hawdh* has been discussed on page 36.

[72] [T.N] After his death, ne should submit to the Prophet's *Sunnah* with contradicting it or offering the opinion above the Prophetic *hadith*.

Musa!", "O, Eesa!" In addition, Allah said, *"And whatsoever the Messenger (Muhammad r) gives you, take it; and whatsoever he forbids you, abstain (from it)."* [59:7]

Therefore, Allah made His Prophet's orders and prohibitions at the same level as the *Qur'an* and it's Prohibitions. Allah also collected for His Prophet two attributes derived from His own Attributes by saying, *"Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he r is) full of pity, kind, and merciful."* [9:128]

Allah did not swear by the message of any of His Prophets except Muhammad's; Allah said, *"Yâ-Sîn. By the Qur'ân, full of wisdom (i.e. full of laws, evidence, and proofs), Truly, you (O Muhammad r) are one of the Messengers, On the Straight Path (i.e. on Allâh's religion of Islâmic Monotheism)"* [36:1-4]; *"Verily, by your life (O Muhammad SAW), in their wild intoxication, they were wandering blindly."* [15:72]

Further, Allah said that Prophet Ibrahim said, *"And disgrace me not on the Day when (all the creatures) will be resurrected."* [26:87]

And Allah responded to Ibrahim's supplication. In contrast, He promised our Prophet, peace be on him, the same without him asking for it. Allah, *"The Day that Allâh will not disgrace the Prophet (Muhammad) and those who believe with him."* [66:8]

Likewise, Prophet Musa said, *"(Mûsa (Moses)) said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness)."* [20:25]

Allah responded to Prophet Musa by saying, *"You are granted your request, O Mûsa (Moses)!"* [20:36]

In contrast, Allah said to our Prophet, *"Have We not opened your breast for you (O Muhammad (peace be upon him))."* [94:1]

Also, Allah forgave Prophet Muhammad's sins, while concealing them, but forgave the sins of others and kept them uncovered, by saying, *"Thus did Adam disobey his Lord, so he went astray. Then His Lord chose him, and turned to him with forgiveness, and gave him guidance."* [20:121-122]

And about Prophet Dawud, *"And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance. So We forgave him that."* [38:24-25]

Allah also said, *"And indeed, We did try Sulaimân (Solomon) and We placed on his throne Jasad (a devil, so he lost his kingdom for a while) and he did return to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh)."* [38:34]

Allah also said, *"And (remember) Dhan-Nûn (Jonah), when he went off in anger..."*, until His Statement, *"So We answered his call."* [21:87-88]

In contrast, Allah said to our Prophet, *"That Allâh may forgive you your sins of the past and the future."* [48:2], without specifying the mistakes that were forgiven; Allah also said, *"And removed from you your burden, which weighed down your back?"* [94:2-3] But Allah did not mention what that burden was.

The Belief Regarding the *Sahabah*

Next, is to believe that the best creation after Allah's Messenger, and the highest in status, after the Prophets and Messengers, the one who is most deserving of the Caliphate (being the successor) of Allah's Messenger, is Abu Bakr *as-Siddiq*. Then after

him, and in this order, are Abu Hafs `Umar bin al-Khattab, then, *Dhu-n-Nurain* (the possessor of the two lights [in reference to his marrying two of the Prophet's daughters]) `Uthman bin `Affan, then Abu al-Hasan `Ali bin Abu Talib.

We also attest to the Ten Companions who were Promised Paradise [by the words of Allah's Messenger], and they are the Prophet's companions (...)[73] Abu Bakr, `Umar, `Uthman, `Ali, Talha[74], az-Zubair[75], Sa`d[76], Sa`id[77], `Abd ar-Rahman bin `Auf[78], and Abu `Ubaidah bin al-Jarrah[79].

Furthermore, we ask Allah to bestow His Mercy on all of the Companions of the Messenger, the first and last of them, and we assert their good qualities. Likewise, we ask Allah to bestow His

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[73] What is between the brackets is unclear in the manuscript.

[74] Talha bin `Ubaidullah bin `Uthman bin `Amr bin Ka`b bin Sa`d bin Taim bin Murrah at-Taimiy, Abu Muhammad al-Madani. He is called, Talha al-Fayyadh, one of the Ten Promised Paradise. He was well known and was martyred on, *Yawm al-Jamal* (The Battle of the Camel) in the year 36 Hijri, while 63 years old. Refer to, *at-Taqrib*, pg. 464, number 3044.

[75] Az-Zubair bin al-`Awwam bin Khuwailid bin Asad bin `Abd al-`Uzza bin Qusaiy bin Kullab bin `Abdullah al-Qurashi al-Asdi, one of the Ten who were told that they will be in *Jannah*. He was killed in 36 Hijri, after he left the battle of *al-Jamal*.

[76] Sa`d bin Abi Waqqas Malik bin Wuhaib bin `Abd Manaf bin Zahra bin Kilab az-Zuhri, Abu Is-haq, one of the Ten, and the first to shoot an arrow in Allah's Sake. He died in, *al-`Aqiq*, the year 55 Hijri; he was the last of the Ten to die. Refer to, *at-Taqrib*, pg. 372, number 2272.

[77] Sa`id bin Zaid bin `Amr bin Nufail al-`Adawi, Abu al-A`war, one of the Ten. He died in the year 50 Hijri, or after that by one or two years. Refer to, *at-Taqrib*, 378, number 2327.

[78] He is `Abd ar-Rahman bin `Auf bin `Abd `Auf bin al-Harith bin Zuhra al-Qurashi az-Zuhri, one of the Ten. He became Muslim very early on and died 32 Hijri. It was said that he died at another date.

[79] He is `Aamir bin `Abdullah bin al-Jarrah bin Hilal bin Uhaib bin Dhab`ah bin al-Harith bin Fahr al-Qurashi, al-Fihri, the trustworthy one from this *Ummah*, Abu `Ubaidah, one of the Ten. He accepted Islam very early on and attended the Battle of Badr. He died as a martyr in the plague of *`Amwas*, in the year 18 Hijri, at the age of 50 old. Refer to, *at-Taqrib*, pg. 746, number 3115.

Mercy on Mu`awiyah[80], the uncle of the believers[81] and the one who used to scribe the Revelation of the Lord of the Worlds.

Boycotting People of Innovation

It is obligatory to boycott the people of innovation and deviation, such as the *Mushabbihah*[82], the *Mujassimah*, the *Ash`ariyyah*[83],

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[80] Mu`awiyah bin Sakhr (Abu Sufyan) bin Harb bin Umayyah al-Umawi, Abu `Abd ar-Rahman, the Caliph and Companion. He became Muslim before the conquering of Makkah and used to scribe the Revelation. He died in the month of Rajab, 60 Hijri, at nearly 80 years of age. Refer to, *at-Taqrib*, 954, number 68-6.

[81] [T.N.] This is in reference to him being the brother-in-law of Allah's Messenger; in other words, he is the Prophet's wife's brother.

[82] The *Mushabbihah*: those who equate the Attributes of Allah with the attributes of creation. As a result, they say that Allah hears just as the creation hears. The leading group from them is called, *'Al-Hakamiyyah'*, the companions of Hisham bin al-Hakam, the Rafidhi, who used to allege that Allah – who is far above what he said – is a physical body, has a certain shape and form, is tall and wide, with His height being the same as His width. Among the *Mushabbihah* is, *'Al-Jawaliqiyyah'*, the followers of Hisham bin Salim al-Jawaliqi, the Rafidhi, who said that Allah has the image of a human. Among them as well are, *'Al-Hawariyyah'*, the followers of Dawud al-Hawari, who described the one he worships with all the bodily limbs of humans, excluding private parts and a having beard. Also among the *Mushabbihah*, are, *'Al-Karamiyyah'*, who allege that Allah has a body. There are many other branch groups within this sect. Many scholars and *Imams* refuted them and rejected their statements, to the point that they declared many of them disbelievers and considered them extremists who left the fold of Islam.
Refer to, *al-Farq bain al-Firaq*, pg. 214-219, *Usul ad-Din*, by al-Baghdadi, pg. 337-338, *I`tiqadat Firaq al-Muslimeen wa al-Mushrikeen*, pg. 97-100, *al-Milal wa an-Nihal*, 1/118-131, *Minhaj as-Sunnah*, 2/598, *Majmu`at ar-Rasa'il al-Kubra*, 1/115, *al-Fatawa*, 3/186, 4/138, 6/35-36, and 12/264-265.

[83] The, *Ash`ariyyah*: the *Ash`ari* way of thought which is found in the Islamic World is ascribed to `Ali bin Isma`il bin Abi Bishr al-Ash`ari al-Basri. Al-Maqrizi said about him, ,He took the *Mu`tazili* way from al-Juba'i. Then, the error therein became apparent to him, so instead he followed the way of `Abdullah bin Kullab and expounded on his laws and rules regarding Allah's Attributes and *qadar* (predestination). A group of people accepted al-Ash`ari's methodology and defended it. The way of Abu al-Hasan al-Ash`ari became popular and its followers compelled people to follow it, so it spread in different Islamic Lands. Al-Ash`ari died in the year 324 Hijri. Among the most fundamental opinions of the *Asha`irah* is

the *Mu`tazilah*[84], the *Rafidhah*[85], the *Murji'ah*[86] the *Qadariyyah*[87], the *Jahmiyyah*[88], the *Khawarij*[89], the *Salimiyyah*[90], the *Karramiyyah*[91], and all other deviant groups.

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to negate Allah's attributes, except for seven that they affirm using reason and logic. They also say that the actions of the slaves are created by Allah, but that the creation earns their own actions. Some of their most famous scholars are al-Baqillani, al-Juwaini, al-Iyji, and ar-Razi.

However, Abu al-Hasan al-Ash`ari retracted from his way and returned to the beliefs of *Ahl as-Sunnah wa al-Jama`ah* regarding the fundamental aspects of the Religion, as is affirmed in his two books, *Maqalat al-Islamiyyin*, and, *al-Ibanah `An Usul ad-Diyanah*. It is strange that those who followed his former beliefs, remain steadfast on what they were on, even after their *Imam*, may Allah have mercy on him, retracted from it. Based on that, the statements that the *Ash`ariyyah* profess are not the statements that Abu al-Hasan al-Ash`ari took up as belief, may Allah have mercy on him. Refer to, *Khutat al-Maqrizi*, 2/358-359 and *Shatharat ath-Thahab*, 2/303.

[84] The *Mu`tazilah*: a Philosophical Islamic Sect, which emerged at the beginning of the second century Hijri and reached its peak in the early era of the Abbasid Dynasty. The name *Mu`tazilah* was given to them due to the incident when their leader, Wasil bin `Ataa, boycotted (*I`tazala*) the classes of al-Hasan al-Basri, which stemmed from Wasil's belief that the one who commits major sins is neither a disbeliever nor a believer, but is rather in a status between the two. When Wasil abandoned al-Hasan's classes and `Amr bin `Ubaid began sitting with Wasil, and some people followed them, their sect was called the, *Mu`tazilah*, or the, *Mu`tazilun*. This sect exaggerates in the way they value the mind above the textual narrations (*al-`Aql Fawq an-Naql*). This sect has two main schools of thought, one of them in, al-Basrah, with its most notable leaders being, Bishr bin al-Mu`tamir, Abu Musa al-Mirdad, Thumamah bin al-Ashras, and Ahmad bin Abu Du'ad. The *Mu`tazilah* have five principles that their way of thought revolves around: justice, *Tawhid*, the grade between the two grades, *Allah's+ promise and threat (*al-Wa`du wa al-Wa`id*), and ordering good and forbidding evil. In these principles, they have contradicted the essence of the *Shari`ah*, and the majority of Muslims. Despite the fact that the *Mu`tazilah* as a distinct group does not exist anymore, many of their ideas and principles are still popular with such sects as, *al-Ibadhiyyah*, the *Shi`a* who believe in the 12 'Imams', the *Zaidiyyah*, and with some of those who ascribe themselves to *Ahl as-Sunnah*, who call themselves the *Aqlaniyyun* (those who rely only on the mind), such as the so-called Enlightened Islamic Movement, and others.

For a comprehensive view of the *Math-hab*, refer to, *al-Usul al-Khamsah*, by al-Qadhi `Abd al-Jabbar al-Mu`tazili, *al-Farq bain al-Firaq*, pgs 117-120, *at-Tabsirah fi Usul ad-Din*, pg. 37, *al-Milal wa an-Nihal*, 1/46-49,e *al-Khutat*, by al-Maqrizi 2/345-346, and *al-Mausu`ah al-`Arabiyyah al-Muyassarah*, pg. 1718.

[85] The *Rafidhah* is a description given by Zaid bin Ali bin al-Husain to those who abandoned him, who had previously given him their allegiance in al-Kufa. They separated from him because he chastised them for speaking ill about Abu Bakr and `Umar bin al-Khattab. Al-Ash`ari used this term to define those from the *Shi`a* who reject the Caliphate of Abu Bakr and `Umar. Refer to, *Maqalat al-Islamiyyin* pg. 16, *al-Burhan fi Ma`rifat Ahl al-Adyan* pg 36, and *Khutat al-Maqrizi*, 2/351.

[86] The *Murji'ah*, are those who separate actions from the essence of faith; the extremists among them allege that faith is only to acknowledge Allah in the heart. They also say that sin does not reduce faith; just as no act of obedience has a good effect on disbelief, thereby making faith one whole which does not increase or decrease. See the book, *al-Farq bain al-Firaq* pg. 19, and *al-Milal wa an-Nihal*, 1/137.

[87] *Al-Qadariyyah*: They are those who deny predestination. This term is mostly used to define the *Mu`tazilah* and their description has preceded.

[88] The *Jahmiyyah*, they are the *Mu`attilah* who negate Allah's Attributes. They were called, *al-Jahmiyyah*, after Jahm bin Safwan, Abu Mihraz, the servant of Banu Rasib, some add the title, at-Tirmithi, to his name, and some called him, as-Samarqandi. *Al-Jahmiyyah* has become synonymous to all those who negate Allah's Attributes, since the first who negated the Attributes are the *Jahmiyyah*. See the books, *Maqalat al-Islamiyyin* 1/338, *al-Farq bain al-Firaq* pg. 211, *at-Tabsirah fi Usul ad-Deen* pg. 63, *al-Milal wa an-Nihal* 1/86-87, *Tarikh at-Tabari*, 7/335, *al-Bidayah wa an-Nihayah* 10/26-27, and *al-Khutat* by al-Maqrizi, 2/351.

[89] The *Khawarij*, which is the plural of *Kharijah*, meaning a rebellious group and originally they are those who rebelled against `Ali bin Abu Talib, may Allah be pleased with him, from among his army during the battle of *Siffin*. They compelled him to accept mediation during the war, then turned against him and said, ,Why did you accept the judgment of men, when judgment is only for Allah.' They were called, *al-Haruriyyah* because they gathered in *Haruraa'* after their return from *Siffin*, and at the time, they numbered twelve thousand. `Ali, may Allah be pleased with him, debated them, after which some returned with him, and he fought the rest and defeated them. The *Khawarij* split into many groups, while agreeing on one point: their *Takfir* (declaring disbelief) of `Ali bin Abu Talib, `Uthman bin `Affan, those who fought during the Battle of the Camel, those who agreed to the mediation, and those who accepted the judgment. Likewise, they make *Takfir* on those who commit major sins and have the opinion that there should be rebellion against Muslim leaders if they were unjust. All who come after them who articulate their principles, or follow their path, are *Khawarij* as well. Refer to, *al-Milal wa an-Nihal*, 1/114, *al-Farq bain al-Firaq* pgs 72-73, *Maqalat al-Islamiyyin*, by al-Ash`ari, 1/167, and *Majmu` al-Fatawa*, 3/279.

[90] The *Salimiyyah*: a philosophical sect, which also incorporates Sufism. This sect is ascribed to Muhammad bin Salim, who died the year 297 Hijri, and to his son, Ahmad bin Salim, who died the year 350, Hijri. The father, Muhammad bin Salim, studied with Sahl bin Abdullah at-Tustari. One of the most famous leaders from the

Concluding Statement of the Author

In conclusion, this is my belief and what I take it as a religion before my Lord. This is what my father [*al-Qadhi* Abu Ya`la al-Hanbali], may Allah grant him His Mercy, died on.

All praise is for Allah, and may Allah send his Blessings on Muhammad, and all his Family.

Salimiyyah sect is Abu Talib al-Makki, who wrote the book, *Qut al-Qulub*. Refer to the following books to know more about this sect, *al-Mu`tamad fi Usul ad-Din* pg. 390, *Nash'at al-Fikr al-Falsafi*, by an-Nashar, 1 /294, and, *Da'irat al-Ma`arif al-Islamiyyah*, 11/69.

[91] The *Karramiyyah*: an Islamic Sect with its ties to Muhammad bin Karram, who was brought up in *Sijistan*, and died in Jerusalem, in the year 256 Hijri. The *Karamiyyah* are *Mujassimun* (those who say Allah has a body), and they used the term, *jism* (physical body), to describe Allah. This is the reason ash-Shahrastani labeled from among the *Sifatiyyah*, who went to the extreme in affirming the Attributes that they said that Allah has a body, and likening Allah to His creation. Al-Ash`ari in, *al-Maqalat*, declared them to be from the *Murji'ah*, due to their statement that faith is merely acknowledgement and attestation, without including the belief of the heart and actions of the limbs. They were known for modesty in living, and abundant worship, their subgroups are many, but they do not differ in the founding principles. Most of the followers of this sect used to be in *Khurasan* and what is beyond the river (Tigris River). Refer to, *al-Milal wa an-Nihal* 1/108, *Maqalat al-Islamiyyin* pg. 141, and *Khutat* of al-Maqrizi, 2/357.

Appendix:
Authenticity of the Book

Knowing the Original Book

Name of the Book

Its title was written on the manuscript as, *,Al-I`tiqad* (The Creed).` This title is also found in the part of the manuscript where the chain of narration reporting the book is attached. I did not find any name for the book other than this.

Topic of the Book

As is clear from its title, *al-I`tiqad*, the book narrates the author's belief regarding aspects of faith, monotheism and the religion that he believes in with his Lord. The book is comprised of these topics:

1. Faith in Allah and in Allah's [Islamic] Monotheism.
2. Islam and *Eman*.
3. The Attribute of Speech and asserting that the *Qur'an* is the Speech of Allah, not created.
4. Attributes of Allah, as established in the Book and the *Sunnah*, such as Knowledge, Life, Ability, Hearing, Sight, Speech, Will, Right Hand, Descending, Laughter, Coming Forth, His Shin, and other Attributes.
5. Asserting that whoever likens Allah with His creation has disbelieved.
6. Methodology of the People of the *Sunnah* (*Ahl as-Sunnah*) regarding Allah's Names and Attributes.
7. Belief in Predestination.
8. Belief in Punishment in the Grave.

9. Belief in Resurrection after Death and the *Sirat*.
10. Belief in the Scale (*Al-Mizan*).
11. The *Hawdh* (Fountain of Allah's Messenger on the Day of Judgment), and the Prophet's Intercession [with Allah on the Day of Resurrection on behalf of mankind and the believers].
12. The Reckoning, Paradise, and Hellfire.
13. Prophethood of Muhammad.
14. Miracle of the *Noble Qur'an*.
15. The *Isra'* (the Journey of Prophet Muhammad, peace be on him, from *Masjid al-Haram* in Makkah to *Masjid al-Aqsa* in al-Quds (Palestine) and the *Mi`raj* (Prophet Muhammad's ascension to his Lord after that).
16. Rights of the Prophet and respecting him.
17. Preferring some of the companions above others.
18. Abandoning People of Innovation.
19. The end of the book by the author.

Reason for Writing this Book

The author, may Allah have mercy on him, clarified the reason for writing this book, by saying, "As to what follows: May Allah protect us and you from doing what we are not qualified to do and from boasting about what we are not worthy of doing. May Allah protect us and you from all innovation and lies, for they are both the worst things to carry in oneself and the most evil actions to commit. You have asked about my way of thought, my creed and what I take up as religion in front of my Lord so that you may follow it and acquire safety from innovation and deviating desires through it, that you may reach the highest position with Allah. Therefore, I respond to you with what you asked, asking Allah for His abundant reward,

seeking refuge with Him from the worst punishment, and relying on Him to say that which supports the truth."

It is clear from what we reported here that the reason behind writing this book is that the author was asked about his creed and way of thought, so he answered the questioner by reporting his creed in this letter.

Ascribing the Book to the Author

Ascribing this book to the author [i.e., that he is the true author of this book] becomes clear when taking the following into account:

1. What was written on the cover of the manuscript, which points out the name of the book and its' author.
2. What is found at the end of the book, which points out who heard the book [i.e., the chain of narration of those who heard the book from their teachers].

This chain is authentic. Likewise, `Abd al-Jabbar bin Yahya bin Hilal bin al-A`rabi wrote in the previous date, "And Praise is for Allah, and may His Blessings be upon our master Muhammad, and his family and Companions."

Description of the Manuscript

In verifying this book, I relied on a precious and lone copy, which is kept in, *al-Maktabah adh-Dhahiriyyah*, in Damascus, under the number 4546, in 15 pages and seventeen (17) lines in each page, along with some smeared words. However, the handwriting on the manuscript is clear and generally readable.

The Transcriber and the Date of the Transcription

At the end of the copy these words appear, "`Abd ar-Rahman bin Ibrahim bin Ahmad al-Maqdisi completed copying [the book] for

himself in, *Thil-Qi'dah*, 563 *Hijri* (1167 C.E.), and all praise is for Allah, and may Allah's abundant blessings be on our Master and Prophet, Muhammad, and on his pure family."

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Kitab al-I'tiqad
(The Book of Creed)

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`Aqidah (Creed) is the most fundamental issue of Islam. Everyone is required to learn his\her creed, in order to be among those who Allah will save on the Day of Judgment. By learning creed, we can know who Allah is, His Names, Attributes, and Actions. The author of the book, Imam Ibn Abu Ya`la al-Hanbali, was one of the great scholars that Islam has produced, and he wrote this creed, in his words, "So that you could be safe from innovation and deviating desires, and so that you may take the highest position with Allah"

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